

do not belong to their faith would make them feel an obligation to deal crookedly with others and to disregard their rights.

It would have to be clearly proved that the religion of the Jews contains such antisocial principles, that their divine laws are contrary to the laws of justice and charity, if one were to justify before the eyes of reason that the rights of citizenship should be withheld entirely only from the Jew, and that he should be permitted only partially to enjoy the rights of man. According to what has become known about the Jewish religion so far, it does not contain such harmful principles. The most important book of the Jews, the Law of Moses, is looked upon by Christians with reverence and it is ascribed by them to divine revelation. This belief in its divine origin alone must banish every thought that this law could prescribe any vicious thing, or that its followers must be bad citizens. But even those who did not start from this assumption have found after investigation that the Mosaic law contains the most correct principle of moral law, justice and order. . . .

It is natural that in the Jews of our time the sense of oppression under which they live mixes with the hostile feelings of their ancestors against other nations whose lands they were to conquer, feelings which were hallowed by their Law. It may be that some of them hold to the belief that it is permitted to hate as they hated the Canaanites those who, in their societies, scarcely give them permission to live. But these feelings are obviously derived from their old laws; and the natural reactions of the offended and oppressed seem to justify these. It is certain, however, that the present faith of the Jews contains no commandment to hate and offend adherents of other religions. Murder, theft, felony, even when committed by a non-Jew, still remains, according to their law, the same crime.* Conclusions of the

*One finds perhaps in the Talmud places where some rabbis endeavored to prove by sophistic conclusion that it is a minor misdemeanor to de-

kind I mentioned above are possible in all religions and, in fact, do occur in all religions. Each one boasts of being the only, or at least the safest and straightest, way to please God, to reach the goal of a blissful life in the hereafter. Each one boasts that its truth is founded on such clear, irrefutable proofs that only wilful shutting of the eyes could deny its shining light. So every religion instils in its adherents a kind of antipathy against adherents of other faiths, an antipathy which borders sometimes on hatred, sometimes more on contempt, and which manifests itself sometimes more, sometimes less, as political conditions influence the sentiments of the various religious groups towards each other and as the cultural level, the influence of philosophy and the sciences strengthen or weaken the impact of religious convictions. If therefore every religion severs the bond between man and man and makes men withhold affection and justice from those who are not of the same faith, if this is a natural consequence of the boasted superiority of every faith, then this phenomenon cannot be a valid reason for withholding the rights of citizenship from the adherents of any one faith. . . .

So, even if actually in the faith of today's Jews there should be some principles which

fraud a non-Jew. An example of such a kind is the statement that expounds the law to "love thy neighbor and not offend him" meaning only the Israelite. Some writers who are very prejudiced against the Jews have collected these items with many reproaches against the Jewish nation, intending to justify thereby the hatred and persecution of Jews. If, however, as is undoubtedly true, these sayings of some single rabbis were never accepted by the nation; if the Mosaic law as well as the greatest Jewish rabbis make no difference at all between vices and crimes, committed against Jews or non-Jews; then it would be grossly unfair to make the whole nation responsible for the prejudices of some single rabbis and to judge their whole religious system by such sayings; just as it would be wrong to judge Christianity and the moral principles of today's Christians from the sayings of some Fathers of the Church (which often are quite unreasonable and misanthropic).